

THE
LIFE OF FAITH
IN
DEATH,

In expectation of the Resurrection
from the DEAD.

Opened in a Sermon at the Funerall
of the Right Worshipfull M^r Thomas Slany
late Maior of the famous Town and Corporation
of King-Lynn in the County of Norfolk, who decea-
sed in the year of his Maioralty, Jan. 10. 1649.

PREACHED THERE

By JOHN HORN an unworthy Servant of God, in the
Gospel of his Sonne Jesus Christ, whereof he is a
Preacher to the Congregation at *Lynn Aliballows*.

HEBREWS 6. 12.

*Be not slothfull, but follow the steps of those who through faith and
patience have inherited the promises.*

HOSHA 13. 14.

*I will ransom them from the power of the grave, I will redeem them
from death, O death, I will be thy plague, O grave, I will be thy
destruction, repentance is bid from mine eyes.*

Fiducia Christianorum Resurrectio mortuorum, Contemplatio est spei in hoc
spatio, non presentatio, expectatio, non possessio. Tertul. de Res. Carnu.
Hæc fidei vis est, quod mediat inter vitam & mortem, & mortem transmutat
in vitam, Luther.


L O N D O N,

Printed by Abraham Miller dwelling in Black-friers. 1649.

To his beloved Friend
M^{rs}. MARY SLANY
Relict of the late Worshipfull
M^r Thomas Slany, with his and their
Children, Grace, Mercy and Peace,
from God our Father, and
our Lord Jesus Christ.

Beloved,

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 Your motion and by your request these papers are become more publicke then was intended: not for any rare worth in them, but to satisfy for your desire and esteem of them, which though at first it was more inclinable to, considering that they bear some testimony, though not much, against some spreading evils of these times, yet upon second thoughts I began to recoil, and should have contented my self with your private enjoyment of them, considering the plenty of books, and the slenderesse of what these contain, and what the temper of the world is, that they would be ready to laugh at and deride my doings, and accuse me of arrogancy and foolishnesse: of arrogancy as if I sought to be known and taken notice of, of foolishnesse in endeavouring it by (or in filling the world with) such dead discourses, and this had stifled it in its birth, and made it never for me to have seen the Sun in this way, had not my respect to you and your desire, made me to disregard these reasonings, which yet it did with some reluctancy, while I further considered, that as my weaknesse would provoke some to straight the witnesse born against their evils, so my plainnesse might perhaps offend others, and engage them against me into some contentions, not which, but their bettering and profit is my desire: but Gods will be done in it, he is a free agent and can do all things, and oftentimes worketh by most unlikely means, and doth most good where least is expected. One talent put to the improvement may bring forth a few and with it blessing on it, and though some may hurt themselves, yet others more sober minded may happily pick something from it that may serve to their profit, yea, some perhaps may finde treasure to lock on such a Paper. who else would want it for, or money to procure larger volumes: for your sake then and for theirs I have adventured it to publicke censure.

And seeing you were so much his whose for ever all this solemnized, To you it's meetest in the first place with these portions of himself he hath left surviving him, that I commend it, not to provoke you to renewed grief in thought of your losse of him, but to stir you up to imitate his vertues in minding his gains by them. May you, his and yours be so minded hereby of his or those for ever wortheier faith and walkings, as thereby to be stirred up to receive embrace and where you have embraced to hold fast the word and promise, and so to follow their verinom footsteps in contempt of the world, and earnest pursuit of the promise: rest as to live by faith and die in faith: I shall think my labour therein well bestowed, whose hearty prayer is your prosperities, subscribing my self with my endeavours,

Yours, to serve you
in the Gospel of Christ,
J. H.

To the Right Worshipfull
M^r THOMAS REVET

Maio^r of the Town and Corporation of
Lynn in Norfolk, with his worshipfull Bre-
thren and Assistants, Grace and
Mercy in Christ Jesus.

Right Worshipfull,



Am bold to present you with these Papers, because you were not only audi-
tors of, but also much interested in what they contain, they present you with a
memento of a late head of yours, though untimely (as to your will ed be-
nefit by him) cut off by the hand of death, providence so ordering that the
letter body should therein be the penulium and forerunning representation
of a greater, of whom you bear the image and superscription: what was wait-
ing to his honour here by the shornesse of his Maioraty, I have endeavoured
herein to supply, by adding to his memory, which though he need not for himself, yet in some
things may be useful for us, something it may afford us for instruction, something for imitation:
He was a man of parts, that's known I think to all of us, and yet I have heard intelligent men
say they were known to few; what they were would best have appeared in their improvement:
but before you and he came to that point (as to Magistracy) he and they too were almost
gone: there is something in that worthy of our instructions, when God gives you men of parts,
make use of them (as to office) while ye may enjoy them, chiefly such as are also exemplary
for piety, and worthy imitation: and such as have parts, be ye willing to improve them while ye
have opportunity. *Pall est occasio salva.*

When God presents us with a mercy, it's wisdom to meet it in the face, and not let it slide
by us, till it be past recovery. He was a man of integrity, mercy, piety, one that affected ha-
nestly more than his honour, in these things he was worthy imitation. It's wisdom (so far as we
may) to imitate in our selves whatsoever we are convinced of is good in others. But have these
Papers nothing else but a mention of him? perhaps your wisdoms may pick out something else,
though through my little ability but weakly handled, yet that may afford some spirituall profit.
If it be but to put you in minde of death: that's worth the thinking of, that well considered may
make you the better while you live, but indeed there are some other things that inclined me to
the publishing it, chiefly the witness herein born against a threefold spreading and overcome
malady, one that denies the extent of the Gospel doctrine of the death of Christ, and good
will of God to sinners, something akin to the old Phariseism, that would tie it up to the elect,
the Jews and people professed into themselves, whom they therefore also judged of
the same election with themselves: denying it to Publicans and sinners not so regulated,
and to uncircumcised gentile: (the body and generality of them) not so professed.
The second is the common profession of superficiall Christians and novices of the grace and Gos-
pel of Christ into wantonness, that sell in a name and notion of Christianity, but deny the pow-
er of it, of which sort there are every where too many. The third is the sect of the Sadducees,
that deny the resurrection, the visible coming of Christ personally again, and the glorious per-
formance of the promises at that his appearing, a too too spreading generation. May God make
it useful to you to leade you besides all these rocks, in the true ancient Scripture doctrine and
faith formerly also settled in in the Church in England, so to embrace and love the promised
salvation, and so to follow the steps of this good man, and of other Worthies that have gone
before him, in the belief of and hearty love to, cloing with an entertainment of the Word
of God, that it may produce like fruits in you as in them, unto death and in death, that you with
them also may partake of the glorious resurrection unto life and happiness, I shall have cause
of much rejoicing: The fountain of mercy and wisdom flow down upon you, fill you with truth,
with peace and righteousness, direct and bless you, and make you blessings in your places and
generations. So praieth,

Your Worships Servant
to his ability,

Vpon the subject of this Book, An INSTRUCTION and HYMN.

Rader, see how great a mystery
Lies wrapped up in Christianity.
Strange Paradoxes here's a list of: flame
Burning yet not consumed by the same;
By Colliquida dead in the pot,
And yet so hot that it is not wet,
Drest from a rock, in gravel wearisome food,
In darkness lights, in midst of evil good,
In sickness health, the sweetest ease in pain,
In weakness strength, in loss the greatest gain,
Yes life in death, and in afflictions
The depth of wisdom, blessing all the wise.
Thou tell how men by falling rise, and how
By losing what they have they richer grow
How by distress our joy may mount on high,
By being overcome how victory.
Here hath thou meat out of the enter, here
Sweet from the strong, boldness in greatest fear,
A dying man full full of life and breath,
Conquer'd and yet triumphing over death,
But whence all this? or how can these things be?
Shall Paradoxes be Divinity?
Behold, here's God with man, Immortal,
That only word that rideth death unscathed,
In God a goodly life of bliss, rest, ease and gain
In man all darkness, sickness, weakness, pain,
Too sorrow, loss, and misery, and death,
God sustains us of bliss, joy, life and breath,
In Christ shall we see, Behold the mystery,
Alas! how united with the Deity.
Yes, all these properties and conquests
Of each, found place in him: a hallowed shrine
In him was sought, while sin on right was lost,
Death on eternal life, and curse on bliss,
Made their assault, for these on him did seize,
'Cause God to bruise his precious soul did
Displaying there his glory, for on God 't please,
Death with its train could find but small abode,
Though in the humanity did dwell distress,
The Duty from reward is therefore,
And since our ruin in that death did meet,
The curse yielded meat, and the strong sweet.
God shew'd himself in man, in weakness strength,
In darkness glorious light, in sorrow's laugh,
Even length of days and immortality,
Death being swallowed up in victory,
Of which means nature being distrustful,
Is now beating in him God's undying rest,

Yes, men is there the seat of blessing; all
Affliction, and oppression made there,
Which treasured are in him for us, from thence
Blessings of every kind God doth dispense,
Christy his holy Word and Spirit, by which
He pears and pardon us in: He came death pre-
By these in weakness faith, and that the we
'Twixt us and death being so united
With him, from which death such communion flows
That he and we no longer are as two;
Joy'd in our Spirit as he took our flesh,
So he gives us his Spirit, which doth refresh
And fill our hearts with joy: God power he is
Conquering death and its accomplices
In us, as once in Christ, with whom joy'd I was,
He writes his Name upon us, God with us,
He is our life in death, hope in despair,
Our strength in weakness, and in death repair
Our breathers all, while he doth make us his
That we shall rise and reign as well as he.
Oh glorious death by which our life appears!
Oh glorious Spirit that our hearts no fears!
Oh glorious Word that doth his tidings bring!
Oh glorious Christ where our heavenly King
Comes riding to us on y, precious Faith
That such a spring and such an issue hath,
Oh precious Lord that hast'ns to us such love!
Thy self so to abate, ill to remove
From us on whom it lay, and would have wronged
Our end's sake, Thou to us dost bring
Life, yes, immortal life, Thou art the day
That lightens our night, Thou art the way
By which God comes to us in his great might,
By which he gives to us his holy Spirit,
By which we come to him and find his power
Infusing life into us in death's hour.
Thou art the Word, on thee the Spirit is put
To open eyes that blinded are, and unstout
The steept ears, from bondage to set free,
And to get over death full victory.
Oh show thy self to us, break thou our life,
Fill us with peace and joy, and all our grief,
Be thou our All, open our hearts to thee,
And fill us with thy glory, so shall we
Triumph in midst of death, and sing thy praise,
Full well assured that thou shalt with us
V: up again, and sit us on thy Throne,
For evermore with God to be as one.



THE LIFE OF FAITH IN DEATH.

The Text.

HEBREWS II. 13, 14. *All these died (καὶ οὖν) in (or according to) faith, not having received the promises, but seeing them afar off, they were persuaded, and embraced them, and confessed that they were strangers and sojourners in the earth.*

For they that say such things manifest that they seek a Countrey.



He custome of a solemn interring of the dead bodies of deceased friends, and of making lamentations over them is very ancient and laudable, the mention of it is as old as *Abraham's* time, we finde it was then a custome usuall in the Eastern countries, as we reade in the book of *Genesis* of the Patriarchs and

Egyptians, and surely in its original it was *testera & fidei & amoris*, a pledge and testimony both of their faith and love, *fidei* a witnesse of their faith that they beleaved and looked for the resurrection of the body, and therefore would decently bestow cost upon, and interre the body: *amoris*, of their love to the deceased, whose reliques therefore they so farre honoured, and whose losse (or absence rather) they lamented, as in their presence formerly they had been delighted: thus I might shew you *Abraham* himself the father of the faithfull, *Gen. 23. 2.* burying the Corps of his deceased *Sarah*, and weeping for her, and yet it is observable that the Jews write the letter *ו* in the word *וָכָה* that signifies to weep very small *וְכָה־לֵךְ* to intimate the practice of *Abraham* to have been suitable to what the Apostle *Paul* expressly wishes that beleivers in the like cases should

Gen. 50, 10, 11.

be, 1 *Thes.* 4 13. a moderate mourning for their dead in the Lord, as those that believing the doctrine of the resurrection, are not without hope for them, I might point you likewise to *Jacobs* buriall of his wife *Rachel*, and his and *Esaus* buriall of their father *Isaac*, *Gen.* 35. 19, 20, 29. and to *Joseph* and his brethren, with many of the Egyptians, making a very great lamentation for old *Israel* when they buried him, inso much that the place where they staid lamenting him, got from thence a new denomination, being afterward called *Abel Mizraim*, or, the Egyptians mourning. because of the excessive mourning of the Egyptians, by which it seems that the Egyptians though least akinne to him, yet made the greatest lamentation, surely not because they loved him better then his children, but because they were not so well instructed, and therefore had neither so much knowledge, nor so much hope of the resurrection which should have put more bounds unto their mourning. except we shall say that the whole company coming out of Egypt had the common name of Egyptians put upon them, because so adjudged to be by the people thereabout inhabiting. I might tell you too of the interring of *Aaron*, *Miriam*, and the lamentations made for them, as also for *Moses*, *Joshua*, *Samuel*, and many others: but then as the Apostle saies in this *Heb.* 11, in another case, the time would fail me, or my strength would fail me by exceeding the time: I shall therefore content my self with what is said to that, and turn from this discourse to my text, and see what it will afford for our observation and usefulness, before we make further application of our discourse to the present occasion.

All these died in (or according to) faith

The Apostle in this Epistle had most sweetly opened the doctrine of Christ to the Hebrews that were partakers of the heavenly call, and thereby brought to beleve, and thence called holy brethren (*eb.* 3. 1.) and from his natures, offices, sufferings, and from the dignity of them all, he had abundantly evinced and cleared it, that they had good ground to hold fast the faith and profession of him firm without wavering, and not be moved therefrom by any cause or reason: In the 10th Chapter he had laid down many other arguments also to presse them thereunto, as from the danger of willing backsliding, *If we sin willfully, after the knowledge of the truth, there remains no more sacrifice for sin*, &c. *vers.* 23, 26. and from the consideration of the excellency apprehended by them in Christ in their illumination, and the effects of that apprehension in them, &c. *vers.*

23.34. Remember the daies in which after ye were illuminated, ye endured a great fight of affliction, &c. from the greatnesse of the reward promised, and to be certainly enjoied by them in its season, if they hold fast their faith and confidence, and were not turned aside therefrom. *verf. 35.* Cast not away your confidence which hath great recompence of reward, to which he adds an instruction about their need of patience, *verf. 36.* and usefullnesse and excellency of faith, as that which most suiteth with the condition in which God useth to leade his, and in which they should meet with preservation unto the enjoyment of the reward promised them, *verf. 38.* Now the just shall live by faith, or, the just by faith shall live: without that the profession will be worthlesse, the confidence will vanish, and patience will have no place: but there will either be an open revolting or a secret withdrawing in a barren, empty, dead adhering to an outside profession. Now in this Chapter he confirms what he had there said, that faith is that in which God exerciseth his people, and gives them life, that God doth not use to keep them by sense, in giving in an enjoyment of things promised, so much as by faith in his word without sensible feelings and experiments: but first of all, he laies down a definition of this faith, *v. 1.* Its the subsistence of things hoped for, and the evidence or argument of things not seen, that puts an end to vain empty disputations, How do you know that God made the world, or that the Scriptures are the word of God, or are true &c.? Faith makes it evident to me. God hath said thus, and in his saying I am convinced and perswaded to believe, though I see not the things of which he speaketh to me, and in believing I am staied and satisfied about it, and its become to me as firm a principle as if I had seen. Its an argument leaning upon Gods authority, speaking and manifesting it self unto the conscience, that gives a subsistence to things hoped for, as to my minde: so that though we see not the things we hope for, nor are they as yet in being, yet they being beleaved, have a kinde of subsistence in the heart: and the soul setteth upon that subsistence to wards them as really as if it saw them with the bodily sense, as if they were already existent and had a being, which also they shall have in their season. From that the Apostle proceeds to give divers instances of the excellency, usefullnesse and efficacy of this faith in the prime and choice Saints of God in all ages, how they have lived by it, and in the exercise of it, without the enjoyment of the things set before them and beleaved: and he begins at *Abel, v. 4.* and so passes on to *Enoch, ver. 5.* *Noah, ver. 7.* and thence to *Abraham, Isaac,* and *Jacob, ver. 8, 9.* and *Sarah, ver. 11.* of whom he here
faith

faith in the text, *All these died in faith, not having received the promises, &c.*

The words (*these all*) seem to referre to *Abraham, Isaac, Jacob* and *Sarah*, both because of *Enoch*, of whom its said *vers. 5.* that he was translated that he should not see death, who therefore cannot be here included (except we take his change in his translation to be equivalent to death) and also because that he tells us *vers. 15.* of these forsaking their Countrey, which we finde no where affirmed of those others mentioned before these. But let us come to the words, and note something from them, that present themselves unto us, for I shall not spend time about a curious superfluous cutting them in pieces: *Abraham, Isaac* and *Jacob* were worthy persons highly favoured of God, chosen by him to peculiar dignity and priviledges, Princes and Prophets, and very famous in their proper seasons, yet behold what the Apostle in the first words of the text affirmeth of them all, *These all died*, Whence let us note (and I shall but briefly note things, and not bound up my discourse unto the unfolding of some one only proposition)

Note 1.

That no dignity or priviledge though very great Will exempt us from dying.

Death is a due debt to nature, *Omne quod generatur corrumpitur*, whatsoever hath a naturall generation is also subject to corruption, death is in the present principles of every earthly living being, and that as by mans sinne meritoriously, so by Gods just sentence upon mans sinning judicially, *Statutum est, &c. Its enacted*, resolved upon and ordained for man once to die, and that once, though for time uncertain to us, yet that it shall finde a time, nothing more sure, yea, many a time it seems very near us, and we are in a tendency to it from our birth to our last gasp. By many waies, diseases, infirmities or providentiall accidents we may, and by some or other of them we are sure to arrive at death: we reade of none exempted save *Enoch* and *Elias*, the first changed, the other assumed (for as for the Virgin *Mary* we have not such authentick authority or warrant to beleieve it) those two did God exempt from the common way of flesh, to shew in them his power over all flesh, over nature and naturall principles and inclinations, and that we might the more readily be induced to believe the benefit of Christ in the resurrection of the dead, when we hear that he preserved some from death and made them as pledges to us of the certainty of that glory and immortality that is the promised portion of all that believe in him through his death. And yet surely even they underwent a change equivalent to death, though they

Heb. 9. 17.

they sleep not in death, as the Apostle saies, *1 Cor. 15. 51. We shall not all sleep, but we shall all be changed*, though we lie not in death, yet we must passe through it, we must put off this mortality, these innate principles of death: we shall not be as now we are, when we come to inherite what now we believe for. But for us and the rest of mankind death in a more proper way is to be expected by us, and will come upon us (except the coming of Christ should suddenly prevent us, and then such a change might be allotted us) It's not the being great or gracious that exempts from that event, *These all died*, many have lived many years, yet (as the longest day hath its night) so this hath been the constant Catastrophe and winding up of them all in their genealogies, *They all died*: *Jared* lived nine hundred and sixty two years, and then he died: *Mesushelah* lived nine hundred sixty and nine years, but then it follows too, he also died: so *Noah* and *Abraham* and *Isaac* and *Jacob*, all gracious and holy men, and found righteous in their generations, and yet these all died. It's that that *David* propounds to all, *Ps. 49. 1, 2. high and low, rich and poor, one and other*, because its the lot of a'l, that death will overtake them all, none can shift from it, *None can give a ransom to God for his brother, that he should live alwaies and never die, the price is too great and is ceaseles for ever*. We see wise men die as well as fools, righteous men as well as sinners, Magistrates as well as Subjects, rich as well as poor, one as well as another, there is no escape of any in this battel, nay men as well as the brut beasts, for as to this common condition of flesh, there is one event to them both, though not as to the spirits of both, nor as to the supernaturall work of the resurrection of the body, but as to death, one thing happeneth to both, both are of the dust, and both go to the dust: *Not only they but we also must needs all die, and our strength is as water spilt upon the ground, neither is there any respect of persons with God*. *Serius* aut' *citius*, &c, sooner or later we must all stoop to death in the flesh, *These all died*.

A truth known to all, and to be experimented by us all, and yet a truth as little thought of as almost any, and as little made use of, well might *David* cry out as he did, when he was about to speak thereof *Audite hoc omnes populi, &c. Ps. 115. 1*. Hear this all ye people, for though we all see it, and shall feel it, yet we make it not, few incline their ears to hear what God saies to us in it, but hear this all ye people, rich and poor, high and low, one and other, All must die: Ye that are rich and wealthy, and have scraped much together, and laid it up for posterity, ye must die, and leave all this that ye have gotten, and ye know not who shall possesse it after you. Hear this all

2 Sim. 34 14.

ye gallants of the world that are fine and fashionable, and delight to deck up your selves in costly apparell, *Quid im colitis escam verminibus?* you must die and leave these bodies which you so dresse up, for the worms to feed upon. Hear this ye that addict your selves to pleasures, and rejoyce in a thing of nought, and make your selves merry with meer vanities, ye must all die, and death will put an end to your mirth and jollity, to your pleasure and voluptuousnesse, chambering and wantonnesse, and nothing but the guilt of these things shall descend with you. Hear this ye that are poor and pinch with want, and bitten with sorrow, that fill your selves with cares, and pine away with grief, ye must die too, and then your poverty and afflictions here shall have an end, ye shall then have no more need of what now ye murmur, or grieve, or turmoil your selves for want of: It's but a momentany condition that you are here afflicted with, ye must die, and death will put an end to it, yea, death will put an end to all these things, weal and woe, sorrow and mirth, riches and pleasures, and whatever here we have, as to us. *Surely man in his best estate here is altogether vanity*, like a bubble full of winde and emptinesse, easily broken and blown away with a blast, and then that that was sweld up into a great appearing magnitude, proves as nothing, makes no further shew or appearance that we should look after it; Oh! why then do ye pursue after vain things? why sport ye your selves so eagerly in voluptuousnesse? or spend so much cost on dust and ashes, and pride your selves of that ye have no hold on? or care so much for that that strangers or victors may devour up when you are gone? why labour ye for that that perisheth, and delight in that that will not endure? Sure the very thought of death might instruct us all to sobriety in all conditions: Sobriety in earthly delights, for we must leave them, Sobriety in honours and preferments, for we must leave them, Sobriety in apparell, for we must leave it, Sobriety in caring for and getting in the things of this world, for we must leave them: *As we brought nothing into this World With us, so we are sure We can carry nothing out With us*, Sobriety in all things for we must die to them, Sobriety in fears of growing enemies, *Be not thou afraid When one is made rich, and the glory of his house is encreased*, yea, though he be one that hates thee, and so hath more power visibly to harm thee, *for his day will come*, he also is but mortall, and death will overtake him, and bring down his excellency, and *when he dies, he shall not take any thing with him, nor shall his glory and pomp descend after him; who are then that thou shouldst be afraid of a man that shall die, and of the Son of man that shall be made*

Ecl. 39.6.

1 Tim. 6.7.

Psa. 49.17, 18.

Ista. 57.13.

made as grasse? though here enemies be strong and potent, and use their power wickedly to persecute the innocent and oppress them, yet this their state is but for a moment, they also shall die and goe down to the dust, and then *where is their fury?* in the grave we shall be quiet, and they have no power to harm us: *There the wicked cease from troubling, and there the weary are at rest, there the prisoners rest together, and they hear not the voice of the oppressor, the small and great are there, and the servant is free from his master,* yea, the thought of death might further us in taking of our Saviours counsell, *Job. 6. 29. Labour not for the meat that perisheth, but for that that will endure to life eternall.* Set not we our hearts on these things, whereof death will surely deprive us, and we know not how near that is unto us: but look we after those things that will abide with us after death, and carry us through death, which it hath no power over, nor can take from us, the favour of God, the light of his countenance, faith and a good conscience, assurance of eternal happinesse, when thou hast these things thou must rejoice indeed: and thy joy, nor men, nor death can take away from thee, *These all died.*

But wherefore died they? There might be many reasons given, but I will not insist upon them. they died that they might be removed from the evil of the world, and not alwaies therewith burthened, *Isa. 57. 1. The righteous is taken away from the evil to come, and they died that they might rest from their labour,* *Rev. 14. 13.* that having done their work and served their generation (as is said of David, *Aet. 13. 36.*) they might go to bed and sleep, they shall enter into rest or peace: *they shall rest in their beds, each one walking in his uprightness,* *Ila. 57. 2.* thence death is usually in Scripture called a sleep, such a one fell asleep, and such a one slept with his fathers: thence the heathen Poets have also called sleep *Placidissima mortis imago,* and *tranquilla requiescentia*, the pleasant image, resemblance, and as it were the premeditation of death. But I passe from these things, and goe forward with the text, for this is not the businesse that the Apostle here mainly propounds, though very usefull for us to consider, and at this time also very seasonable and suitable with our present occasion, that we also might be stirred up with earnestnesse to pray as that good man of God, *Psa. 90. 12. So teach us O Lord to number our daies, that we may apply our hearts unto wisdom:* but the Apostle adds,

These all died (nimis) in (or according to) faith, Secundum fidem, after the faith. What? Did they die in faith? Did their faith die? Verily no, they did not cast away their faith when they died,

but exercised it: their act of dying too was done in faith, and according to their faith, they died in an exercise of faith, that it might be further manifest (according to the first proposition and prime intent of the Apostle here) that they did live by faith, as they did believe in God while they lived, so when they came to die, they yielded up themselves to God in that belief, and were not shaken from it, no not by death: they feared not in the valley of the shadow of death, *Psa* 23. 3. nor fainted in the hour of death, *Gen* 49. 18. even then also they waited for Gods salvation, though death ceased on their bodies, yet they retained, and let not goe their confidence: though the day of their lives here was expired, yet died not their hopes and hearts within them, but were supported by faith, with the expectation of another day, in which the promises should be enjoyed, and here we may further note the excellency of faith.

They that live by faith die in faith, the just by faith shall live through their faith, even in the midst of death.

These all died in faith, In this these righteous ones differ from others, All die, but die not *semi vivo*, as becometh faith, or with an experiment of the power of faith, all die passively, they suffer the pains of death, and have their lives fetched from them, but all are not active in death, willingly and believingly to resign up their spirits to God, and cast themselves into his arms with confidence that he will keep and restore them, and notwithstanding death intervene their receipt of his word and the performance of his promise; yet he will not fail of his word, but perform every jot and tittle of it to them. This is the carriage and priviledge of those that have the word of God abiding in and united by faith with them, *These all died in faith,* these die in the Lord, *1 Th* 4. 16. *Rev* 14. 3. Through faith they close with and are enclosed in the power, strength and vertue of the Lord Jesus Christ, by which their souls are acted and carried with lively hope and expectation of good from God through him, and as they live in him so they die in him too, as they walk in his vertue and power while alive in the body, so in the same vertue & power putting forth it self in (yea encompassing) their souls, through faith they depart out of the body unto God, and depose themselves with God, till the time in which he shall restore them. These hold fast their faith to the death and in death, that they might be examples and encouragements to us also to hold it fast, that we may have the like use and benefit of it in our deaths. But may some object.

Obj^a.

But how do these things stand together, Faith and Death? When Christ hath said, that if a man keep his saying he shall never see death,

death? *Joh. 8. 51.* What is it to keep his sayings but to believe his sayings, and hold fast that belief? and did not *Abraham* keep his sayings, and the Prophets keep his sayings, might not we be offended at Christ as the Jews were, and say with them, All these had faith, and kept it to the death, and yet as the Apostle here witnesseth, they all notwithstanding that, died, how is it then that Christ saith, If any man keep my sayings he shall never see death?

Oh how mysterious is the word of God, and what a riddle to fleshly wisdom and humane sense! It's to be believed and held for true by faith, not to be judged of as true or false by the verdict of our senses: certainly both Christ and his Apostles said the truth, he that keeps his sayings shall not see death, and yet these that kept his sayings (for before *Abraham* was Christ was, and his sayings they were that he received) did all die, yea, the Apostle here hints a solution to that doubt of the appearing contradiction in them, when he saies *these all died in faith*, for in this very thing that they died in faith, they were so preserved that they did not see death, for this very faith in which they died, carried them above sense, and took their eye off from death, and set it upon life, so that they saw, found felt, experimented life in death, even when they died according to the flesh, yet then, then lived in their spirits; their bodies did but sleep in death, while their spirits lived above death, being made partakers of Jesus Christ (as he word of God to be made flesh, who is the resurrection and the life) and the very death of death, putting it to death, they passed through the shadow of it, but they saw not, felt not, found not the substance of it, they saw God in their death, and the sight of him so took up and filled, their eye that they could not see death. Or 2. they saw not that death that is *eterna*, for ever, for indeed that is death and worthy the name of death, the second death, the other, the first death, the condemnation that came by the first man upon all men, that spent it self upon Christ, being by the wise and merciful God, translated upon him, and he hath abolished it so in and by himself, that nothing but the carcass and shadow of it abideth for us to see or grapple with, so that he that sees but it, sees not death properly but only the shadow and shell of it: Its life, power, and proper vigour is by the death of Christ swallowed up, abolished and gone: the man that never sees the second death, sees not death, for there is no other death by way of punishment of man for his sinne, that's properly death, but it, remaining, and that hath no power upon Christ or any in him: the just shall live by faith in the midst of the shadow of the other death, and he shall live out

Answer.

Rom 3. 23, 24

2 Tim. 1. 10.

Rev.ao. 6.

Applic.

of the way and danger of this second death, he shall never be hurt of it either by the bearing it or fearing it, his faith shall keep him from the first, and being exercised carry him through and above the second, and he shall never be overcome or over-powered by it, *show* *blessed and holy is he that hath part in the first resurrection*, that hath part in Christ the first begotten from the dead, the resurrection and the life, that in their spirits are raised with him, and shall have their bodies raised with the just at his glorious appearing.

Seeing then that we must all needs die, and that's our portion in the flesh, and there is a way by which we may so die as not to see death, *viz.* to die in faith, what wisdom is it to take that course that we may so die, that we may see no death when we die, feel no sting in death, finde it but a shadow that hath no deadly substance in it, nay rather finde it lighted with the glory of eternall life, seen and tasted through it? that we may see life in death, a life beyond, above and without death. Oh how terrible is death to men when they see death in it! when they experiment and feel a sting in it, the sting of a self-condemning conscience, and the pricks of the second death in the first death. When they see death and nothing but death, when life is hid from their eyes, and so their hearts and thoughts die within them together with or before their bodies: when they die full of despair, strangers from and hopelesse of ever finding the life of God: that will be a black grievous day to a soul that sees not life in it, what need then to cry to God here, *so to teach us to number our daies, that we may apply our hearts to wisdom?* the wisdom of God in its sayings, reproofs, counsels, calls, that it pouring out its spirit upon us, and opening its precious words to us, we may be filled with faith and courage, and be in such a state as in which to see no death, that we may so believe and live in and by faith in the power and exercise of it, that in all our dying conditions, yea, when we come to breath out our souls we may die in faith, die according to faith and not according to sense; Even some believers not living and dying in an exercise of faith, are many times filled with sorrow, fears, faintings, especially in their dying cases, because they judge not, and so die not according to faith, they judge according to sense, they feeling pain and feeling temptations, and seeing grievous things represented to them by Satan, they are affrighted and terrified at them, though they be false illusions, whereas exercising faith, and so judging according to it, they are carried above, and get the victory over sense and temptation. Let us therefore so follow on after wisdom, that her words may dwell richly in us, that

that her spirit may be a spirit of faith in us, that we may live in faith, and have a living exercise of faith in all conditions, so shall we also dying have our hearts horn up by faith, and shall be enabled to lay down our tabernacle with peace and joy, as that will leade us, and not with trouble, as sense would carry us, and unbelief affright us, while we judge of God and Christ, life and death, sinne and righteousness according to faith, and not according to carnall sense and philosophical speculations, we shall be from seeing death when we die, yea, shall finde and feel life in the shadow of death, according to that *Job. 5. 24. He that beareth my word, and believeth on him that sent me hath eternall life*, and shall not come into judgement, but is passed from death to life, and that *Job. 11. 25, 26. I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth, shall never die.*

Those all died in faith.

Faith ? Ay, but what is faith, and how may a man come by it ?

Object.

The Apostle in this Chapter *Heb. 11. 1.* tells us what it is: It's *ἡ πίστις* (or as the paraphrase hath it ἀποδείξις) τῶν ἀοράτων *the argument and demonstration of things not seen*, of invisible things that are not the objects of sense, but that are declared in the word of God: such is the vertue and power of faith, that it gives as great a certainty of those unseen things to the soul or minde, as can be made over by any scientificall demonstration, for so *ἡ πίστις* signifies, a demonstration to the minde, not a presentation to the bodily essence, as the Greek Scholiast upon it, ἀποδείξις ἡ ἀποδείξις τῶν ἀοράτων. &c. Faith presents invisible things as visible: how ? to the minde and hope: which hope also springeth from it, and is upheld by it, as it there follows, it's ἡ ἀσπίς τῆς ἐλπίδος too, *the basis or subsistence of things hoped for*, It so presents divine things to the minde, that it also draws in the soul to trust in God, and hope for good from him, and the good things it hopes for, faith gives bottom to, and enables the soul to act towards them, as if they had a reall existence as was before noted. And for the way to come by this faith, the Apostle tells us *Fides ex auditu*, &c. *Faith is by hearing*, by that means God effecteth it, whence that in *Isa. 55. 3. Hear, and your souls shall live.* Ay, but it's not every hearing that produces this faith, but that which is by the word of God, the hearing of the Gospel or word of faith, that's both mother and nurse of it, from that it springs, and by that it's nourished: in listening to that God puts forth his mighty arm, and enables the soul to believe, as sometimes

Answer.

Rom. 10. 17.

times he did to the Israelites by the brazen Serpent, and to *Naaman* in the waters of *Jordan* to heal them. *He that hears my words and believes on him that sent me, &c.* *Joh. 5. 24.* Hearing the Word is the way to believe in God.

First, God declareth the truth, which is truth when declared by him, not made truth by our believing: this truth heard persuades the soul by the divine power and spirit, which is therewith ministred, to close with what it hears, and closing with what it hears, the same power and spirit doth therethrough further (while therein are opened excellent things, as the hatred and justice of God against sin, and yet his love, mercy and good will in Christ toward the sinful soules, &c.) persuade the soul to embrace and close with Christ himself, of whom the truth witnesseth, and unto whom as its proper body and fountain (as God is in him and he is God) it leadeth, and so the soul is by the Word heard, and through the divine power of God therein, brought unto Christ, and in and through Christ unto God, by the beam to the body of the Sun, and in that to all that fountain, fullnesse of glorious light that fills that body, and makes it so glorious.

But indeed the nature of this faith in which these holy men of God died, and which is of so glorious use in life and death, is in the text it self by its acts and operations notably laid forth and described, I shall briefly and but briefly touch upon them: *Those all died in faith not having received the promises*, faith stands not in mens having in possession or actuall fruition the things promised, for then faith and sense should be confounded, but 1. they see them (the promises) afar off,

That's the first act of this faith, though alone of it self it is not faith, for it's said of some *they have seen and hated* *Joh. 15. 24.* yet this is I say, the first act of this faith, or the first act tending to this faith, through which the following acts are also generated where this is rightly seated, and the abiding in this and of this, is that in and through which the other acts are carried on too and perpetuated: this act being the first product of the Word heard, and that which most immediately springeth from it: for while God speaketh, he presents in his speaking truth to the soul, and the soul hearing and receiving in the word spoken, findes therein and therewith a divine power illuminating and giving light to it, and power of discerning that light, as if the light of the Sun coming to a blinde man in a dungeon, should both present light to him, and in the same moment give him a faculty and power of seeing: thus in *Psa. 119. 130.* the

insurance of thy word growth light, and growth understanding to the simple; the soul receiving or looking upon divine word sees things set before it, that it never so saw before, as his own vileness and filthiness, and Gods goodnesse and compassions, and the great and glorious things in his way (his Son) to be met with and enioyed. But these are said to have been them as farre off, *withstand*. God shews the end from the beginning: things to be done never so long time hence, yet being revealed in the word and there presented, are by faith seen; indeed men not hearkning to the word, misse of much light and knowledge therein held forth, and see not many things which in wist viewing or diligent attention they might come to see, things as far off, the things promised, which were not of a long time to be performed, whence neither had they so full and clear a sight of them as those that see them in nearer times, as things seen as far off at a great distance are not so fully and clearly seen, as when they are seen nearer hand. Now they are brought near to us, these being the last times, yea, some of these promises that they saw through the word at a distance are already in part performed, and are become Gospel declarations to us, as the coming and resurrection of Christ, of the former whereof *Mary* could in her time say (much more may we now) *He hath holpen his servants Israel in remembrance of his mercy as he spake to our forefathers, to Abraham and to his seed for ever*, Luk. 1.25. And the Apostle *Paul* declares the latter as another step of the performance of these promises, saying, *We declare unto you good tidings, how that the promise that was made unto the fathers God hath fulfilled the same unto us their children, in that he hath raised up Jesus from the dead*. We believing see them by faith as things already done, and they are the grounds of our believing in him for those further things contained in those promises, which are yet unfulfilled, and which we are to expect the performance of in his season, but then there must be with this seeing a further act, even that that follows in the next place of them, *viz.*

2. They were perswaded.

That's the second act in this divine faith, it's not a bare speculation of truths in the proposition without a perswasion, that they are truths, and worthy to be heeded and embraced by them, the discerning of divine truths as propounded is a means to perswasion, and so to believing (*Joh. 6.40. Every one that sees the Son, and believes on him, &c.*) and is it self augmented, and flows in more upon the soul through believing, but is not it self faith without perswasion, nor can it be so called: these worthies in their faith saw and were perswaded they were not *children*, or *unbelievers* Children of unperswasibleness, disobedient

to the heavenly vision, like men that see things at a distance presented to them, but yet cannot be perswaded they are indeed the things they seem to be, because they know not how or which way such things should come there, and they must have their reason satisfied in that, or else they will think it's an illusion and strong misapprehension in their senses. No it is not so with faith, though they saw but afarre off, yet they were perswaded of the truth and certainty of what was shewed them, and of what in that shewing they did see: In which they differed from many that now though they have the Gospel more nearly, clearly and plainly presenting the things of God to them, yet they are not perswaded of them, they see such things affirmed, but cannot think they are so as they seem to be affirmed of; they exalt their reason, and cannot deny themselves, and be willing to become fools to follow the word of God, and to come to its sayings, they have many questions nauseously lie upon their stomacks through the exercise of their fleshly wisdom, of which they are sick, and in which they must be fore-satisfied, or else they cannot be perswaded: like *Nicodemus*, How can this and that be? *Can a man enter into his mothers womb again, and be born a second time?* or like old *Zachary*, how can persons so stricken in years have the promise of a child made good unto them? or those in the wilderness, *Can God prepare a table?* &c. But so it is not with faith, it saies not, *Who shall ascend up into heaven to fetch down Christ?* or *Who shall descend into the deep to bring him up?* it raises not up questions, it stumbles not through its reasonings, but is perswaded through the consideration of Gods authority, *They were perswaded*, and yet it rests not there neither, but as it follows of these holy ones

3. They embraced them.

Kissed them, and saluting or kissing them: ay. this is the complete, intr'nsicall act of faith, the faith which the just do live by. It's not a bare sight and perswasion, but such as in which the heart liketh, and closeth with the things presented, and whereof they are perswaded. It's possible a man may see and be perswaded of truth, and yet not like but hate it, not salute and embrace it, but turn his back upon it and reject it: some were perswaded that *Christ was the heir*, yet were so far from embracing him, that they added, *Come, let us kill him*: even so many a man when he sees a truth which reproves his way, and is not for his turn, his lust, purpose or design, though he see and be perswaded it's true, yet his heart loves it not, but boggles against it, he cannot like to entertain it, the young man that came to *Christ* *Mat. 19. 22*, could not nor did object against Christs doctrine, nay, it seems he was in some measure perswaded it was true, why else should it have troubled him, and

Rom. 10. 6, 7.

Mat. 22. 38.

and made him sad? had he given no credit to it, it would never have come so near his heart, he would lightlier have got rid of it, but yet he could not embrace or welcome it, though there was a precious promise set before him, yet he could not like it upon those terms on which it was propounded: it was not his ease alone, many could like to have the happiness promised in the Gospel, and are perswaded that upon such and such terms they might and should have it, who yet not liking those terms do not embrace it, like Boaz his kinsman, he could like to have redeemed *Namdes* lands, till he came to see the terms, that it would spoil his own inheritance, and upon these terms he would none of it: many would own and embrace truth, were it not that it would spoil them of their self-interests, if it leade them not to such self-denial. But this divine faith here spoken of carries the heart above those stumbles, and makes it with chearfullness and joy to welcome the glorious grace and promised portion that truth presents it upon its own terms: it so acts the will and affections too, that they like what the soul sees in truth, and is perswaded of, and take it home, and give it the best entertainment they possibly can, it unites the soul unto the promise, and the promise findes a subsistence in the soul: It's as a march that God hath propounded, and the soul accepts it upon Gods terms, owns, loves, sides with and rejoices in it: upon which follows,

Ruth 4, 6.

4. They confessed themselves strangers and pilgrims in the earth, thereby declaring plainly that they seek a country.

Here we have faith compleated inwardly in its own essence, further perfecting it self in its fruit and operation, as the tree may be said to be perfected in its bearing fruit: Here's an inward hope and expectation of the thing promised, and in that a seeking after it, *a country*, another and a better state, *a new heaven and a new earth*, that's the ultimate thing promised, *the state of restoration of all things*, and therein the full enjoyment of God: now through faith (that is through the word of promise, seen, perswaded of and embraced) they are *brought to a living hope*, and that puts the soul upon pressing after the glory promised, and purges the soul from the earthly affections, that fill the hearts of those that have not so beleaved: all they had before were now nothing to what they see and were perswaded of and embraced. These promises or things promised are so welcome to their souls though yet they possess them not, but only have the faith of them, that earth and world and all things here are not to be compared with them, they reckon themselves not at home till they enjoy them, their minds are after them, and off from these things that they lived upon, before these better things were revealed to them: Here's mortificati-

Ab. 3. 21.

1 Pet. 1. 3.

on effected both in minde and conversation, the affections removed from the things below, and set upon these things that are above, taken off from present enjoyment and advantages for enjoying the world, and set upon the promised future happiness, the heart is taken and gone after another city and countrey, and that heart-belief and inward affection, produces mouth and practice-confession to salvation, they confessed themselves strangers and pilgrims in this earth; they finde not herein a resting place, they have a better home, and that they seek after, I know others may utter such like words upon other principles, as men seeing the brevity and uncertainty of mans life, may think they have here no staying continuance, as *Cicero* the heathen Philosopher speaks somewhat to that purpose, *I go (saith he) out of this life, as if I went out of an Inn, not out of my dwelling-house, for nature hath given us here a place to haile in only, not to dwell in.* Thus a moral man may be led to say by the sense and knowledge he hath of this lifes uncertainty and passing swiftnesse, but their confession proceeded from their faith in an earnest seeking after Gods heavenly promises: the belief of Gods word, and the complacency they had therein in the expectation of the things set before them, made them so to reckon themselves as strangers and pilgrims in the earth, and therefore not to love or covet after the enjoiments of the earth, not to minde to return back into their own countrey, whence by faith they had departed to follow after God: all see they cannot here alwaies continue, but all know not that they have a better countrey: and therefore all that so see are not mortified in their mindes to the things whose vanity they see: all reckon not (nor so walk as if they reckoned) themselves strangers and pilgrims in the earth seeking another countrey.

Two things we may principally note from what hath been said here about the nature of faith and efficacy thereof.

Note 3,

1. That that divine faith that will indeed do us good in death stands in the word of God, the word of the promise or Gospel, closes with and springs from that, sees, is persuaded of and embraces the testimony of God held forth in that.

Note 4,

2. That that divine faith is exceeding operative and working inwardly and outwardly, embracing the heavenly things propounded, it leads to look for, expect and seek them, and to despise these earthly things, in comparison of them. It leads to deny ungodlinesse and worldly lusts, and to live soberly, righteously and godly in this present world, looking for the blessed hope, the promised inheritance at the appearance of Christ Jesus. It's neither a groundless humane conception and presumption, nor an empty, barren and idle speculation. It's such an heart-closing with the word

*Ex hac vita
ita discedo tan-
quam ex hofpi-
tio, non tan-
quam ex domo,
commorandie-
nim diversori-
um natura no-
bi, non habet.
tardi dedit.*

Tit. 2 11, 12.

as in which the word is vigorous in the heart, and brings forth fruit unto eternal life: this in both parts we have seen already, in the opening of the text, they saw them afar off and were persuaded, and embracing them confessed that they were but strangers and pilgrims in the earth.

Would we have faith, or would we that have any measure of it grow therein? let us take heed to the word; the word of faith, the doctrine of the Gospel, and let us be swift to hear, slow to speak, or make confessions or protestations of our faith further then that heard effectually them in us: be more ready to hear what God saies to us, then to boast our selves of what is in us, or to offer the sacrifice of fools, such as the power of the truths we hear spring not up in us: much more be we slow to speak against the Gospel of God, because we comprehend it not with our reason, or to be wroth and offended thereat because it comes to lay us low, and pull down our proud swelling conceptions. Harken diligently, and your souls shall live. Ecc. 1. 12.

And so; would we be means to bring others to faith? preach we and hold we forth the word to them, not our dictates and placitas, but Gods word, the Gospel as attested in the Scripture, that men may believe as the Scripture hath said, for to such faith is the promise made, *Joh. 9. 38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,* and for such believers Christ hath praied, *Joh. 17. 20. for them that shall believe through thine word,* the word given by Christ to his Apostles whom he sent out into the world: preach the word of promise, for of that it is that the heirs are born that shall enjoy the inheritance, the word of the death and of the resurrection of Jesus Christ for men, which is part of the promise made to Abraham, as was shewed before, that's the foundation doctrine: upon this foundation build them, and then exhort them to walk worthy thereof in all well-pleasing. There's many a mans faith detected to be vain by these two things; by its want of a right bottom, and by its want of right fruits and operations. 1. Thou saist thou believest and trustest in God, but according to what dost thou believe? it's with many a man because of and according to their works, diligence, endeavours, sense, feelings, not according as it is said in the word to us (as it's said of Abraham, *he believed according to what was spoken to him, So shall thy seed be, Ro. 4. 17.*) Now as that's not right faith that carries not on the soul after God, and causes it not to seek the country promised, so neither is that right faith that springs from mans own strits and endeavours after the love of God, as that's not a good faith that's without works, so neither is that good that's bottomed upon thy works. It's the character of true believers in *Act. 13. 27. that they*

Applied.

Uss 31.

*Joh. 17. 20.
Gal. 4. 13.*

*believed through grace, not through works, I believe saies one, that Christ died for me, and is a Mediatour for me. Well but how camest thou by that faith? whereupon is it grounded? why they will say perhaps from the word: Well, let us see how the word evidenced it to thee? why, I found such and such effects wrought in me, I was convinced of my evil way, and humbled, and mourned, and reformed, and was thus and thus changed; therefore I perceived that I was one of the elect of God, and Christ died for me. Oh but now believest thou not according to the word but deceivest thy self, grounding thy faith of Christs mediation upon thy works, or the effects of law and conscience in thee, &c. I fear when thou comest to the triall, thy works will be found light and vain. What dost thou tell me of fruits and effects of faith, evidencing thine election before, and as the ground of thy believing. Christ a Mediatour for thee? No changes or fruits will evidence election, but such spring from faith in Christ in whom the election is, nor is there any faith rightly in Christ as now come, but in his blood and mediation, *Rom. 3. 25. by his blood we have access to God,* to believe in him, and approach to him, and see his love to us: and canst thou have faith in his blood before thou knowest whether he shed any for thee, that thereby thou mightest know he shed it for thee? faith in the blood of Christ is this, through the knowledge and belief of his blood shed, to be imboldned to approach to and rely on God, and expect good from him as from one that thereby hath testified his good will toward thee, and opened a way of access to himself and to his Kingdome for thee, that thou mightest come to him, and hope in him for it. It's strange that Christs blood should give thee boldnesse to rely on God; when thou knowest not whether ever it was shed for thee, or that thou hadst any thing to do with it: thou sayst it was shed for all that believe, and thou believest, &c. That it was shed for all that believe, is not questioned, but that very believing is to be in that blood: Now the doubt is of thy believing in it, before thou seest Gods word hold it forth as shed for thee, that so thou mightest know it's shed for thee: I say that believing of thine was not a right believing in it, that preceded thy belief of it by divine testimony to be shed for thee: It was shed for enemies and ungodly, that being preached to them they might believe in it, as well as for them as believing in it, that they might be sanctified and saved by it. If thou believest in it or thinkest to have salvation by it, because of thy former self-actings to sorrow and to reformation, then is not this faith right, because not springing from the word, yea, thou invertest the order of the Apostle, he tels us they were saved from their filthinesse and disobedience, and led to deny ungodlinesse and worldly*

lusts

Justs by the grace, the love and pity of God to man appearing, and thou first art led to reform and alter and deny thy lusts, and to believe as thou thinkest before thou apprehendest his grace, and then drawest an inference of his grace from those thy works and denials, thou endeavourest and conceitest thy self to work well, and thereupon buildest an opinion that God loved thee, and Christ came and died for thee, this faith springs from thy works and not from the word, the testimony of God is not believed by thee. Oh but thou wilt say, Even all those frames were begotten by the grace of God in thee, else thou couldst not have had them; and it was in hearing his word that thou wast led to them. Ay, but what meanest thou by grace? the good will of God in Christ fore-manifested to thee in the word of the Gospel? No, for that thou sawest not, but fetchest in by consequence upon thy changes: what then? a certain secret insensible working of power in thy heart to perswade thee to confesse thy sins, and mend thy actions, and do better then formerly? Now thou speakest in the dialect of that Pharisee, *Luk. 18. 10, 11.* He had such a like confidencee that he was a righteous, justified person, and was in state of grace: but how came he by it? he trusted in himself, he saies not to be made righteous, but that he was now a righteous one, one that should have benefit by the Messiah in his coming, and should partake of the promises, he fetched the arguments of his confidence from himself, and yet what he speaks of as in him he attributes to Gods grace as if he had wrought it in him, God I thank thee that I am not thus and thus, he doth not ascribe it to himself but to God, and it's not likely but he thought God had perswaded him so and so to walk by what he had heard of his will in the Scriptures, in the law of God, he thought of a secret working of power in the word, but he never apprehended or believed the grace, that is, the good will of God, as it was preached to *Abraham* in the Gospel and promise, he was ignorant of Gods righteousness, he was born of the bond-woman, his changes and righteousness sprang not from love and grace fore-apprehended, but from the Law enjoying and adding promises to mans observation, and therefore this plea would no serve him, his confidencee was not currant, nor did God accept him. Such is thy profession, thou findest it said, *If thou believest thou shalt be saved* which (in it self only considered) is but like a legall promise, and nothing differs from it, for that saies, if thou dost thus and thus, thou shalt live or be saved; but herein the Gospel differs from it, that it laies down a foundation of love demonstrated from God to a sinner, in the first place to move him, impower and enable him to the thing required of him: so doth not the law, but only holds forth a conditionall

1 Cor. 10. 13.
Gal. 4. 23, 24.

The life of faith in Death.

all promise upon obedience, and while a mans sets or closes with no more of the Gospel, the Gospel is but a legall doctrine to him, it's not the Gospel, he sees not the love declared, the glad tidings of Gods good will to him a sinner and ungodly in the gift of Jesus: in the belief of which he should be principled to the thing required: but I say thou meeting with such a conditionall promise, thou endeavourest after faith, and humility, and fruits, and from thy self-endeavours, changes and self differings, which thou thinkest are notable fruits of faith, thou concludest and trustest in thy self, that thou art righteous, a believer, a justified one, and so that Christ is thy Mediatour, and died for thee, and attributest this to God as if thou wert no enemy to grace, but a Preacher of it in opposition to free-will, and thus many men do whenas they never yet saw or discerned what grace is, nor had any other principle in what they did, but the law, its threats and promises, and their own will; whence though they have as strong confidence of their being righteous as the Pharisee had, yet it is but a strong fancy and groundlesse conception of faith, the bottom of it is a legall covenant, and their own work and endeavour, not the word of the Gospel, the declaration of grace, they receive not the word that should beget it, I know they say they beleeve all the Scriptures, from the beginning of *Genesis* to the latter end of the *Revelations*, but come to the point, let us examine thee in the testimony of God, whereof the Apostle *Paul* was made a Preacher, a Crier, or Herauld for the obedience of faith, we finde it 1 *Tim.* 2. 4, 5, 6, 7. Dost thou beleeve this? God will all men to be saved, and come to the knowledge of the truth: and that Christ gave himself a ranfome for all, &c. by and by they crie out, A damnable heresie, I see it there written, but I am not perswaded it is meant as it was spoken, I cannot embrace it: Well, how then? God hath good will to none but an elect number in the world, Christ gave himself a ranfome for no other, Where readest thou that? not such a word in all the Bible: well, but how knowest thou then for thy self? thou wilt say, God forbid that I should not think that Christ died for me: Why so, if not for all? yes, I hope so (will the very drunkards say, though they deny it for all) Every one will flatter himself in a good conceit of himself, and make his own good conceit the ground of his faith, and so the faith proves thereafter, but the most generall plea is, I am thus humbled, changed, &c. as if he should say, God I thank thee I am not as other men are: Now though they say, they beleeve for themselves that that is in it self true, yet, this being not the effect of the word of the Gospel in them, but a conclusion drawn by themselves from their own changes or self-flattery, it hath not the nature of divine

vine faith in it, but of opinion : and what good works they do & seem to do, they are not fruits of the word of God working through faith in them, and so not the lively evidences of faith, but things endeavoured after by the power of law and conscience in them, to annex and pinne them to their faith, or rather to maintain and uphold their own opinion of their having faith. Too many Preachers there are that are in the fault, for building up men in this manner, not preaching the word of Gods grace to them, according to the tenour of the Apostolicall commission, some of whom while they plead for unity, in the mean time depart from the unity of the faith, and will not strive together with us, for that tenour of it once delivered to the Saints, but have made a division besides and contrary to that wholesome doctrine, whereas all unity should stand in verity, and then it will be lasting unity : oh that they would beleve the word of God, that it may appear that the power and force thereof operates in them, and that their faith and works spring therefrom, and we are ready to embrace unity with them : yea, in the mean time we will love them and be at unity with them in what they had according to the word, though we must reprove them, when they disclaim, dissent, and draw people from the credit of the word, as if our reproving their strayings from that, or holding forth the word as we finde and beleve it faithfully to the people, make or occasion division, we cannot help that, we must not lay down the truth of God to gain peace with men. Let men lay aside opposition then to the Gospel-declaration, and if they hold it not forth, yet deny it not, disclaim not against it, oppose not evident Scripture-sayings, and we shall readily endeavour to be at one with them. Many deal with men as *Pharaohs* officers with the poor Israelites, they took away the straw, and yet required the tale of brick, so men now presse men upon faith and repentance, and yet in the mean while withhold from them the doctrine of Gods love and goodnesse : to what purpose is it to tell men of the priviledges of beleivers, and withhold from them, or render doubtfull to them those motives of Gods good will toward them and Christs death for them. which God in the Gospel holds forth to them to bring them to believe ? to what purpose talk ye to men out of Christ, and un-called, of a secret election that is only in Christ, and no where else to be met with nor enjoied, suppressing the doctrine of the death of Christ for them, that should draw them unto Christ, and tell them stories of an eternall reprobation, without respect to their

Phil. 1. 17.
Rom. 16. 17.

*Maledicta sit
illa charitas
propter quam
periclitatur vel
amittitur veritas.* Luth.

rejecting Gods grace : yea, with an affirmation that there was no such grace for the greater part of mankind to be received or rejected by them, as is affirmed in the Gospel for them : so obstructing the way of their apprehending that grace that should leade them to repentance, or to put them upon a form of repentance, that hath no power in it, that they might presume themselves elect (for better it cannot be) while the doctrine of Gods grace and goodnesse is not held forth and magnified toward them, which leadeeth to a true and living repentance and faith of Gods elect.

2. Again, how many talk of faith, and yet shew no fruits of faith?

Qui Curios simulant & Bacchanalia vivunt, call themselves Christians but neither have the anointing, nor do the works of Christianity, that professe the Gospel, yet rest in the letter or shell of it, and look not into it to behold the glorious grace discovered in the Gospel, nor embrace the reproofs of self and flesh, fleshly wisdom, strength, righteousness and affections that come along to them in and with the Gospel, that talk of grace, but receive it in vain, and yeeld not up the inmost of their hearts to grace, welcome it not in its teachings to deny ungodlinesse and worldly lust, and to live soberly, righteously and godly in this present world, receive not the love of the truth to be saved by it from Satans temptations, and their own corruptions, thou saiest thou believest and hopest to have heaven and happinesse, but yet thou art a drunkard, a whoremaster, a blasphemers, covetous, thy works proclaim thee to be a liar, such faith as consists in opinion, and saying thou believest, and yet hath no power in thee to break thee off from vanities, will never save thee from destruction. It's true, Saints have had their failings, but they have been but failings, and they have been saved out of them, they have not lain and wallowed in their sin, and yet said, tush, these are but failings, their failings and fallings through temptation can be no plea for thee, that never yet arose from sin, and that livest and sportest thy self in thy sin. O deceive not thy self with a vain conception, to think the outward profession of a Christian will save thee, when nothing of his divine power and spirit dwells within thee, turn not the grace of God into lasciviousnesse, backslide not from the escapes you have had from pollutions through the knowledge of Christ to be intangled again with your corruptions, and yet flatter up your selves with the Saints failings, and say, ye may be true believers and reall Saints for all this: thou saiest thou seekest a countrey too, an heavenly city, and yet thy care is altogether for, and thy love eager to this
countrey,

country, how to live bravely, and fare deliciously, uphold thy name and reputation, with men, though by vanity and ~~imprudence~~, ~~without~~ no advantages of grasping in the world to thy self, of satisfying thy affections, and enjoying thy vain pleasures, &c. sure these are not the works of faith, thou walkest not as the good old Patriarcha who counted themselves strangers and pilgrims in the earth, and regarded not to return to their own country, which they came out of at Gods commandment; as the former sort of men deny the word of faith, and discover their defect of faith by opposition to the word, so these by their works declare the vanity of their words: neither of these faiths, faith upon works and not grounded on and springing from the word, nor faith (or rather a saying a man hath faith) without works (inward operations and outward testimonies through the power of the word feeding it) will suffice to make a man just, or cause him to live, nor will either of them be sufficient for dying to keep a man that he see not death. But there's one thing more yet, ~~they received not the promises, though they believed and saw them afar off~~: they died in faith, but yet enjoyed them not: how may we understand that, and what shall we note from it? The promises metonymically for the things promised, which are either for this life or the life that is to come; for this life, such as these to be a shield to them, to protect them, provide for them, give them children, &c. for the life to come, such as the country or city that hath foundations, the full enjoyment of himself and his glory: and as the way to that, the Messiah to be born of their seed, to die and rise, &c. as also to bless all nations in him.

Again, the word [*promise*] sometimes in Scripture signifies the word of promise, or the promise it self made in words to us, and by these distinctions and considerations we may resolve a doubt, for whereas it's said here, *these all died in faith, not having received the promises*, it's said, as we read it in ver. 17. that Abraham had received the promise, *He that had received the promises offered up his only begotten Son*, and so chap. 6. 19. *after he had patiently endured he obtained the promise*. The solution, that the word of a promise he had received from God, God made his promise with an I to him, and that promise as a thing made in word, he had received it, he heard it and believed it, but he had not received the things spoken of in that promise, or in those promises, as the word promises in the text signifies the things promised.

2. He did before he died obtain and receive the promise in some things

things but not in all, the promises for this life of having God a shield to him to protect him and be his God, and own him and give him a Sonne, these he had obtained and received before he died, yea, before he offered up his son *Isaac*, but not all the promises, nor the main things promised, as neither the land of *Canaan*, nor the multiplying his seed as the stars of heaven, nor the *Messias* coming and blessing all nations, nor (which is the main, the full thing aimed at) the heavenly countrey or kingdom, the enjoyment of God and Christ in glory with his seed, and yet these they were heirs of, these fell to them by lot from God, *Heb. 6. 12.* yea, these they received *in semine*, in *Isaac*, and *Isaac* in *Jacob*, &c. they had them *in pignora*, but not *in plenitudine*, in the first fruits or pledge, but not in the full enjoyment, *They all died in faith not having received the promises*, the greatest part, the glory and the inheritance promised they received not, and yet though they had them not till their death, yet they left not off believing and hoping for them, nay, in their very death they held fast that faith and hope of them, and that upheld them in death, they knew themselves heirs of them, and judged God faithful not to deprive them. But how could that be, seeing now they died without them? Sure then they looked for another day and time in which they should enjoy them, and in which we also that now believe should enjoy them with them, as is said, *ver. 39, 40.* *These all being witnessed of by faith, or having received a good report or testimony by faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect.* God hath provided another time and day, in which they and we together shall receive and enjoy them: Mnde we here then a little: these dying beleev'd still the receipt of the promises, though even at the time of their death they had not received them: how did they then believe, wrong or right? was the thing they believed true or false? Surely their faith was good, for the holy Ghost here commends it, and God therefore vouchsafed to be called their God, having prepared a city for them, *vers. 16.* and if so, then surely they must yet have the promises performed to them though now dead. What shall we say then? Verily we must needs hence further note,

Note 5.

That there shall be a resurrection from the dead, death shall not frustrate the promises of God, and make void their faith.

There shall be a time when they shall be brought out of the power of death and grave, and then shall receive the promises that

that they died short of: then shall the word of God be performed to them: and indeed here was the triumph of their faith: that though God kill them and take their lives from them, and they never see the fulfilling of the prime things promised, yet they believed that they should receive them: death it self, wherein according to sense, there was an end put to them, and all further hope and expectation, could not make their faith to fail them, *for they believe in God that raised the dead, and calleth things that are not as if they were, Rom. 4. 17.* and so above hope believed in hope, according (not to sense, but) to what was spoken of God, so shall thy seed be. O the power and vertue of divine faith, supported by the power of God in the belief of the resurrection from the dead! Surely if they believed not in vain, as without doubt they did not, then it undeniably follows that they shall have (and so that there is) a day of Resurrection, when the promised countrey and glory shall be made good unto them. Verily if this doctrine were not true, our faith were vain, and the Gospel preaching with its promises vain, we could have no ground for faith in death, but faith and hope and all must die with us: but now they died all in faith though they had not yet received the promises: verily there shall be a reward for the righteous, for all their faith and patience: verily there shall then be a resurrection of them that they may be rewarded: the time of the *resurrection of the just* is the time of their *remuneration*, as in *Luk. 14. 14.* *Thou shalt be rewarded in the resurrection of the just:* deny the *resurrection* of the just, and thou takest away the hope of their reward, and thou makest them of all men most miserable, because here they have a time of deeper sufferings and sorrowings then others, and thou tellest them that they must never rise more to receive a reward for them, here they die, and have not received the promises, and if death swallow them up, and they never rise, they must never receive them: Look to this, you that deny the resurrection, I know your evasion, you say they have it already, they are in Christ, and risen with him, and he is the resurrection and the life, and so they have their reward: but hearken thou vain man, though they be risen with Christ in their spirits, risen from earth to heaven, yet this is not all their resurrection, nor have they herein their reward, their full reward: for thus *Abraham* was raised in his spirit to look after the heavenly countrey, even before he died (as they that are raised with Christ in their spirits are exhorted to seek the things above, *Col. 3. 1, 2.*) but yet even after that he died in faith,

Hominem propriam carnem dicit, quia vocabulum hominis occupavit.

and had not received the promise, he neither was raised above faith to live without any further exercise of faith (as some vainly pray) nor had he or any of them received all the reward of faith, but they all died in faith not having received the promise, and therefore must have yet another resurrection, or a completing of that resurrection in the redemption of their bodies, that they may receive those promises, according to that Rom. 8. 23. *we that have received the first-fruits of the Spirit, yet wait for the adoption, the redemption of our bodies*: for indeed the promises are to the man, the whole man: now a man is not a man without his body too; the soul is but part of the man (say as Tertullian hath well noted, the body is rather called the man, because it first had the denomination of man: *God formed man of the dust of the earth, and breathed into him the breath of life*, he was called man before the breath of life was breathed into him, Gen. 2. 7.) therefore the resurrection is of that also, that must be raised and united to the soul, that so the man may inherit the promise made to him: yea, what is resurrection, but a raising to life that that died? but the spirits of just men die not with their bodies, they were raised up and enlivened before, and live by faith even when the body dies, therefore is the body must be raised, *He shall change our vile body, and make it like his own glorious body*, Phil. 3. 21. yea, not the righteous only but the wicked too must rise, *Acts. 24. 15. There shall be a resurrection of the dead, both of the just and of the unjust*. Heark you Allegorians nimum amantes, nimum amantes, you that dote on Allegories, where will you finde ground of Allegory for this? will ye say the unjust and wicked too have Christ, and are risen with Christ? perhaps you will say, they shall rise from sinne to righteousness, and so into and with Christ, but (beside that this crosseth the Scripture, all shall not so rise) you make that the resurrection of the just, and if that shall be the unjust resurrection, then I pray, what is that that's further spoken of, of the just seeing that they have already, and yet speaking in the future tense, he saith, *they shall arise*? but what need we many words, when our Saviour is so expresse in Joh. 5. 29. *All that are in their graves shall hear the voice of the Son of man, and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation*: not from sinne to righteousness in this life, but to condemnation for their unrighteousness acted in this life. But we need not go so far from the text, to prove that there shall be a resurrection of the body. Seeing by that

that here follows *that God is not ashamed to be called their God*, ver. 16. our Saviour hath to our hands confuted that opinion of the Sadduces, and proved that there shall be a resurrection even of them that are dead in the body: for that was the thing that the Sadduces oppugned, and not the quickning up of mens spirits to God, as we may see by their way of arguing, *Mat. 12. 18. 27.* Then it is at that glorious resurrection that all things shall be made new, when the bodies that are dead shall by the power of God be raised, new heavens and new earth prepared, and given unto the Saints, in which dwells righteousness, that is, then shall they have and enjoy remainingly the righteousness of God in the full accomplishment of all his former promises, in the faith of which they died, but had not received.

Dear friends, hold fast this doctrine of the resurrection, for as *Tertullian* well begins his book upon this subject, *Fiducia Christianorum, resurrectionis mortuorum*, the resurrection of the dead is the hope and expectation of Christians, there is no doctrine more properly Christian then it, none more comfortable, none now in greater danger to be let slip, these being those shaking times of the most fundamentall doctrines of Christian truth, which the Apostle *Peter* long since warned us of, *2 Pet. 3. 2. 3, 13.* *There shall* (saies he) *come mockers, walking after their own ungodly lusts, that shall mock at the performance of Gods promises, in the coming of Christ, and restitution of all things, saying, where is the promise of his coming? for since the fathers fell asleep, all things continue in their state.* As if they should say, they are like to receive no more then they had before they died: but let not this doctrine be shaken from you, for what then will follow but a totall falling off from the faith, a denying of the resurrection of Christ, and of the kingdom of Christ? yea, then faith and preaching and all is vain, yea, then the reins are given to all licentiousness, *Let us eat and drink, for to morrow we shall die*, and when we are dead, there is a small end with us, and that's indeed the issue of that wickedness, they that say, *where is the promise of his coming? Will not fear to walk after their own ungodly lusts*: It's true, one principle upon which they lean in denying it, and way to insinuate the sleighting of it unto others (as *Tertullian* hath long since observed, and as experience of their words yet teacheth us) is a disrespect they seem to bear to the flesh, so our spirits enjoy God (say they) and go up to God, what's matter for this flesh? it's but dust, and to dust let it go, and no matter whether ever it rise

Applic.

1 Cor. 11. 17.
13.

or not, but as he also well observes, *Sunt tamen carni amiciissimi, nemo enim tam carnaliter vivit, quam qui resurrectionem mortuorum negat*, though they seem to slight the flesh, none love better to please the flesh, none live more after the flesh: prayers and ordinance and discipline then is nothing with them, to trim up themselves, and wear, and eat, and drink the best, to play and game (and perhaps do worse things) these they will not deny the flesh, they will please it what they can here, because they think it shall have no pleasure, or good hereafter. But oh! take heed to the Scriptures, both Pharisees and Sadduces erre in not knowing and believing them: *ye erre, not knowing the Scriptures, nor the power of God*: they pretend to know them better then others, while they can pervert them more then others: and while they pretend a more spirituall understanding of them, they contradict the spirit of understanding speaking in them, and through fraud and subtilty seduce the simple, seeming at first to speak as they, till they winde them into their snares, as *Tertullian* observed of them in his times, they would say to the simple-hearted, *Va qui in hac carne non resurrexerint*, Wo to them that rise not in this flesh, which the simple-hearted hearing oftentimes were led to judge they meant honestly and according to the Scripture only, whenas they meant (saies he) *Dum in hac carne sunt*, that rise not while they are in this flesh, and so by one part of truth seemingly confessed the rising of our spirits here by faith with Christ, they would by little and little undermine the faith of the simple-hearted, and doctriinate them not to matter, and then to deny the resurrection of the body, running themselves and them that listened to them into the error of *Hymenaeus* and *Philetus*, *2 Tim. 2.17.* that say, *the resurrection is already past*, in whose very footsteps many also now walk, not knowing the Scriptures, yea, departing from the Scriptures, and not acknowledging the power of God: thence say they, how should the bodies that are long since dead, and divers waies dispersed, and that have endured so many transmutations be possibly raised? and how can the world it self contain them? as if they did not believe God Almighty, and that all things are possible to him beyond our thought, to whom I might say with the Apostle *Act. 26. 8.* *Why should it be thought a thing incredible with you, that God should raise the dead?* But I say again, minde we the word of God, and so minde and keep it that we may be kept by it in the faith from this dangerous error of the wicked, dream not with them of all our resurrection here: no coming

Mt. 23. 29.

De Res. Car.

coming of Christ but what they meet with here, no performance of promises but what they have here, all enjoyments and fullness and perfection here : sure if that was true *Paul* was very low and ignorant to them, when he saies *he had finished his course, and kept the faith*, and yet adds, *henceforth is laid up for me the crown of righteousness, which God the righteous Judge shall give me at that day* : he had done his work, and yet he had not received his reward : it was but *laid up* for him, and laid up to be given him, not in *this* but in *that day*, in another day, the day of Christs appearance, sure then the Apostle was out here too, when he said, *these all died in faith*, and yet had not received the promises. Nay, the Apostle *Paul* instructs us, that we shall not one prevent another in the receipt of them, *1 Thes. 4. 15. They that live at the coming of Christ shall not prevent them that are asleep* : They that now live shall not have them till *Abraham, Isaac and Jacob* have them, nor they before we have them, *Heb. 11. 40.* the dead in Christ shall be first raised at his coming, and the living changed, and both be caught into the air up together to meet him, certainly they say false then that say Christ is come to them in his glory, and they are raised and have the promises, all they look for, or all that any shall have, and yet many of their brethren died without them, and are not yet raised, and if we will believe them never shall be, and many yet are uncalled to them. But beloved, regard we not their sayings, but know them to be false and vain, and look we to Christ that died for us and rose again, and know that as he rose, so shall we also, and together with *Abraham* and the Patriarchs and Prophets, and all the Saints shall be caught up at his appearance to meet him, as the Apostle exhorts us, comfort we one another for our deceased brethren with these sayings. And indeed what comfort could we have for one another in respect of them, if we believed that all their portion they are to have, they have had it already, and when they and we die, our spirits go to God, and our bodies to the dust, and ther's an end of the matter, we shall never enjoy them again, there shall be no resurrection ; away with such unchristian and unfavoury conceptions, and let us where we have believed hold fast the faith, and not upon any pretence or by any Philosophy or vain deceit of man, depart therefrom, let us live in it, that we may die in it, or according to it.

And thus I have given you a view of the text, I suppose you expect I should now return to our present occasion, and say something about our deceased brother : Truly the text is such a comment on him, as that we might go over it again and apply it to him, or you might

understand that spoken of these Worthies here, as if said of him, he believed the Gospel, and had insight in it, and oftentimes rejoiced much in it, was perswaded of it, embraced it, loved it, counted himself a stranger and pilgrim in the earth, walkt with that contempt and carelesse of it (how it thought of him and esteemed him) as if he judged it not his habitation, but had his eye (as indeed he had) upon a better countrey, an enduring city that hath foundations, he lived in this world as if he had his heart in another world, not regarding, nor scarce suffering the honours of this world or of this place to be thrust upon him; his name was nothing to him for the Gospels sake, that he would approve whoever disproved him, he would stop his ears against, and not endure to hear of their sayings, who deny Christs mediation, and impugn the doctrine of the resurrection, and professing his joy and comfort to be therein, and in the hope he had therethrough of an enduring happy condition: for iustice, uprightnesse and honesty, it was his aim and endeavour, and therein hath not left many to exceed (I doubt I may say to equallize) him, we may say of him, *the righteous man is taken away, and the mercifull man from amongst us*: In both which respects I fear many will misse him, as the loins of the poor blessed him alive, so I doubt they will finde cause of mourning for his death: as he affected not honour with men, so did he not long enjoy it, God not judging us worthy the improvement of his abilities for the good of the Town, perhaps because no better respected (when more able) by them: he was more like the self-denying Olive, then the aspiring bramble: he looked upon earths honour as a burthen, having his chief desire upon that which is from heaven, therefore God hath taken him from his burthen to give him his desire: in a word he was upright in his life, faithfull to the truth to his death, patient under affliction (though long in great pain) and very desirous of his dissolution, that he might be with Christ. Let it be our care to imitate him in these good steps, that with him and all those who through faith and patience have looked after the promises of God, we may in due time be raised up, and brought to inherit them. I shall only adde an Epitaph upon him, and I shall leave both you and him.

AN EPITAPH.

Qui cum vixit erat Major, major moriendo est
(Morte repurgatus) quam fuit ipse prius.
Majestatis erat brevis cadaveris umbra,
Vix ea majestas, illius umbra brevis:
Spe latius, multumq; gemenz mala publica, corpus
Mandat humo, plenam numine calo animam.

In English thus.

This man alive was May'r, now dead is more
Advanc't (death bettring him) then heretofore.
Short shade o'th corps of Royalty he was,
That Royalty scarce shadowed what he was.
Who joy'd in hope, did publike woes condole,
Left earth his corps, to heaven his gracefull soul.

FINIS.

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